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[BY BARON SWEDENBORG.]

THE HEAVENLY DOCTRINE OF THE NEW JERUSALEM.

(In continuation from page 492.)

XXII.....OF THE LORD.

193. There is one God, the creator and the preserver of the universe; who is therefore God both of heaven and earth.

194. There are two things which constitute the life of heaven in man; goodness, which is the object and the offspring of love; and truth, which is the object and the offspring of faith. This life is communicated to man entirely from God, and he receiveth no part of it from himself. Wherefore it is a fundamental of the church to acknowledge God, to believe in him, and to love him.

195. All who are born within the pale of the church ought to acknowledge the Lord Jesus Christ, both as to his divine and human nature, and to believe in him, and to love him, inasmuch as all salvation is from him. This the Lord teacheth in his gospel: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him," John iii. 36; and again, "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day," vi. 40; and again, "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die," xi. 25, 26.

196. Wherefore they who live within the pale of the church, and do not acknowledge the Lord Jesus Christ, and his divinity, can have no union with God; and of consequence can have no place with the angels in heaven; for no one can be united with God but by the Lord, and in the Lord. That no one can be united with God but by the Lord, he himself teacheth in these words: "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him," John i. 18; and again, "Ye have neither heard the voice of the Father at any time, nor seen his shape," John v. 37; and again, "No man knoweth the Father, save

the Son, and he to whomsoever the Son will reveal him," Matt. xi. 27; and again, "I am the way, the truth, and the life; no man cometh to the Father but by me," John xiv. 6. That no one can be united with God, except in the Lord Jesus Christ, is a consequence of the Father dwelling in him, and being one with him, as he himself teacheth in these words: "If ye had known me, ye should have known my Father also: He that hath seen me hath seen the Father. Philip, believest thou not that I am in the Father, and the Father in me? Believe me that I am in the Father, and the Father in me," John xiv. 7 to 11; and again, "I and the Father are one, that ye may know and believe that the Father is in me, and I in him," John x. 30, 38.

197. Since the Father is in the Lord, and the Father and the Lord are one; and since men are required to believe on him, and whosoever believeth on him hath everlasting life; it is plain that the Lord Jesus Christ is God. This is the constant doctrine of the holy scriptures, or word of God, as in John: "In the beginning was the word, and the word was with God, *and God was the word:* All things were made by him, and without him was not any thing made that was made; *and the Word was made flesh*, and dwelt amongst us, and we beheld his glory, the glory of the only-begotten of the Father," i. 1. 3. 14; and in Isaiah, "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, *the Mighty God*, the Father of Eternity, the Prince of Peace," ix. 6; and again, "Behold a virgin shall conceive, and bear a Son, and shall call his name *Immanuel*, or *God with us*," vii. 14.; and in Jeremiah, "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, which shall reign as a king, and prosper; and this is his name whereby he shall be called, *Jehovah our righteousness*," xxiii. 5, 6. xxxiii. 15, 16.

198. All who belong unto the church, and are under the influence of light from heaven, see and discern the divine nature in the Lord Jesus Christ: But such as are not under the influence of light from heaven, see and discern in him only the human nature; when, nevertheless, the divinity and the humanity are so united together in him as to make one person; for so he himself declareth in another place: "Father, all mine are thine, and thine are mine," John xvii. 10.

199. That the Lord Jesus Christ was conceived by Jehovah the Father, and, therefore, was God by conception, is a truth acknowledged in the church; and likewise that he rose again with his whole body complete, for he left nothing in the sepulchre; of which he afterwards gave confirmation to his disciples, when he said, "Behold my hands and my feet, that it is I myself: Handle me and see; for a spirit hath not flesh and bones, as ye see me have, Luke xxiv. 39. And although he was man with respect to flesh and bones, yet he entered through the doors when they were shut, and after he had appeared to his disciples, he again became invisible, John xx. 19. 26. Luke xxiv. 31. The case is otherwise with men; for they rise again not with their natural bodies, but with their spirits only; Wherefore, when the Lord declared "that he was not like a spirit," he declared that he was not like other men. Hence it is evident that the humanity of the Lord is also divine.

200. Every man receiveth from his father the essence of his life, which is called his soul; the existence whereof, flowing by derivation therefrom, is what is called body. Hence the body is the type or effigy of its soul; for thereby and therein the soul performs its vital operations according to its pleasure. This is the reason why men are born after the similitude of their parents, from whence arise the differences of features and complexions, which distinguish different families. Hence it appears what was the nature and quality of the Lord's body or humanity, viz. that it was like his divinity, which was the essence of his life, or the soul which he had from his father; wherefore he said, "He that hath seen me hath seen the Father," John xiv. 9.

201. That the divinity and humanity of the Lord are one person, is a doctrine received throughout all the christian world, and is thus expressed: "Christ, although he be God and Man, yet he is not two, but one Christ. One, not by conversion of the Godhead into flesh, but by taking of the Manhood into God: One altogether, not by confusion of substance, but by unity of person. For as the reasonable soul and flesh is one man, so God and Man is one Christ."*

202. They who entertain an idea of three persons, in their conceptions of the Godhead, cannot possibly have an idea of one God; for though they say with their lips that there is but one God, yet in their minds they conceive three. But they who, in their conceptions of the Godhead, entertain an idea of a trinity in one person, may have an idea of one God, and both with their lips and with their hearts confess there is but one.

203. The idea of a trinity in one person is had by conceiving the Father to be in the Lord Jesus Christ, and the holy spirit to proceed from him. A trinity in this case is acknowledged to exist in the Lord, consisting of the *divine essence*, which is called the Father, of the *divine human*, which is called the Son, and of the *divine proceeding*, which is called the Holy Ghost.

204. Inasmuch as all the fulness of the Godhead is in our Lord Jesus Christ, therefore, he hath all power both in heaven and earth; as he himself testifieth when he saith, "The Father hath given all things into the hand of the Son," John iii. 35; and again, "The Father hath given the Son power over all flesh," xvii. 2; and again, "All things are delivered unto me of my Father, Matt. xi. 27; and again, "All power is given unto me in heaven and in earth," xxviii. 16. This plenitude of power is the divinity of Godhead.

205. They who make the humanity of the Lord to be like the humanity of another man, do not form right apprehensions of his conception by the Godhead; nor do they consider that the body of every person is a type or effigy of his soul. They forget also the manner of his resurrection, that he rose again with his body complete; and they forget too his appearance at his transfiguration, that his face shone like the sun. They do not consider also what the Lord declared concerning faith towards himself, his unity with the Father, his glorification, and his power both in heaven and earth; which things

* Athanasian Creed.

do all imply divinity, and yet are spoken of his humanity. Nor do such persons recollect further that the Lord is omnipresent even as to his humanity, Matt. xxviii. 20, whence the belief of his omnipresence in the holy sacrament is asserted; and omnipresence doth also necessarily imply divinity. Moreover, they do not perhaps consider that the *divine proceeding*, which is called the Holy Ghost, proceedeth from the Lord's glorified humanity; as is plainly declared in these words: "The Holy Ghost was not yet given, because Jesus was not yet glorified," John vii. 39.

206. The Lord came into the world to save mankind, who would otherwise have perished in eternal death; and this salvation was effected, first, by his conquest over the powers of hell, which infested every man at his coming into the world, and at his departure out of it: and secondly, by the glorification of his humanity, whereby he is enabled to keep the powers of hell in eternal subjection. This conquest over the powers of hell, and the glorification of his humanity at the same time, was effected by means of temptations, permissively suffered in the humanity which he received from his mother, and in which he acquired continual victories. His passion on the cross was his final temptation and complete victory.

207. That the Lord subdued the powers of hell appears from his own words, when the time of his crucifixion drew nigh: "Now is the judgment of this world, *now shall the prince of this world be cast out*," John xii. 27, 28, 31; and again, "Be of good cheer, I *have overcome the world*," xvi. 33; and in Isaiah, "Who is this that cometh from Edom, with dyed garments from Bozrah? This who is glorious in his apparel, travelling in the greatness of his strength? &c. Mine own arm brought salvation unto me; so he was their Saviour," lxiii. 1 to 20, and lix. 16 to 21. That he glorified his humanity, and that his passion on the cross was his final temptation and complete victory, whereby he was glorified, is thus taught in his own words: "When Judas was gone out, Jesus said, Now is the Son of Man glorified, and God is also glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him," John xiii. 31, 32; and again, "Father, the hour is come, glorify thy Son, that thy Son also may glorify thee," xvii. 1. 5; and again, "Now is my soul troubled, and what shall I say? Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again," xii. 27, 28; and again, "Ought not Christ to have suffered these things, and to enter into his glory?" Luke xxiv. 26. These things were spoken concerning his passion. To glorify, signifieth to make divine. Hence then it is manifest, that unless the Lord had come into the world and been made man, and thereby had delivered from the powers of hell all those who believe on him, and love him, no flesh could have been saved. This is the meaning of that expression, That without the Lord there is no salvation.

208. When the Lord had completely glorified his humanity, he then put off the humanity which he derived from his mother, and put on the humanity which he derived from his Father, which is the divine humanity; so that he was no longer the son of Mary.

209. The first and grand fundamental of the church is to know and to acknowledge its God; for without such knowledge and acknowledgment there can be no conjunction with him. This is the case in the church without the knowledge and acknowledgment of the Lord, as he himself teacheth in these words: "He that believeth on the Son hath eternal life, but he that believeth not on the Son shall not see life, but the wrath of God abideth on him," John iii. 36; and again, "Unless ye believe that I am ye shall die in your sins," viii. 24.

210. That there is a Trinity in the Lord, namely, the divinity itself, or divine essence, the divine-human, and the divine-proceeding, is a secret from heaven, for the comfort and instruction of those who shall be admitted into the Holy Jerusalem.

XXIII.....AN ECCLESIASTIC AND CIVIL GOVERNMENT.

211. There are two things which require order and regulation amongst men, viz. what relateth to heaven and what relateth to this world. The things which relate to heaven we call ecclesiastic, and the things which relate to this word we call civil.

212. Order cannot be preserved in the world without governors; whose business it is to observe whatever is according to order, and whatever is contrary thereto; and to reward those who live according to order, and to punish those who offend against order. Without such wise regulations the whole race of mankind must inevitably perish, since in consequence of hereditary corruption, there is an innate desire in every man to obtain power and pre-eminence, and to appropriate to himself what belongeth to others; which is the source of enmities, envyings, hatreds, revenges, deceits, cruelties, and many more evils; wherefore, unless men were kept under some external restraint by the laws, offering the rewards of honor and wealth, agreeable to their lusts, to those who do good, and threatening the loss of honor, wealth and life, to those who do evil, the whole race of mankind must inevitably perish.

213. It is expedient, therefore, that there should be governors, to keep the multitude of mankind under the regulations of order; and that these governors should be persons skilled in the knowledge of the laws, full of wisdom and the fear of God. It is expedient also that order should be maintained amongst the governors, lest any one, through lust or inadvertence, should allow offences against order; and this may be best effected by an appointment of governors of different degrees, some of higher, and others of lower authority, who shall be governed themselves by the laws of subordination.

214. Governors in matters ecclesiastic, or such as relate to men's concerns with heaven and another life, are called priests, and their office is called the priesthood; but governors in civil matters, or such as relate to men's concerns with this world, are called magistrates, and their chief, where such a form of government prevaileth, is called king.

215. With respect to the office of priests, they are to teach men the way to heaven, and likewise to lead them therein; they are to teach them according to the doctrine of their church derived from

God's word; and they are to lead them to live according to such doctrine. Such priests as teach the doctrine of truth, and lead their flocks thereby to goodness of life, and so to the Lord, are the good shepherds; but such priests as only teach, but do not lead to goodness of life, are the evil shepherds.

216. Priests ought not to claim to themselves any power over the souls of men; inasmuch as they cannot discern the true state of the interiors, or heart; much less ought they to claim the power of opening and shutting the kingdom of heaven, because that power belongeth to the Lord alone.

217. Dignity and honor ought to be paid unto priests on account of the sanctity of their office; but a wise priest giveth all such honor unto the Lord, from whom all sanctity cometh, and not unto himself; whereas an unwise priest attributeth the honor to himself, and taketh it from the Lord. They who claim honor to themselves, on account of the sanctity of their office, prefer honor and wealth to the salvation of the souls committed to their care; but they who give honor to the Lord, and not to themselves, prefer the salvation of souls to honor and wealth. The honor of any employment is not in the person of him who is employed therein, but is only annexed to him on account of the dignity of the office in which he is employed; and what is thus annexed doth not belong to the person employed, but to the employment itself, being separated from the person, when he is separated from his employment. All personal honor is the honor of wisdom and the fear of the Lord.

218. Priests ought to instruct the people, and to lead them by the truth of instruction to goodness and righteousness of life; but they ought not in matters of faith, on any account, to use compulsion; inasmuch as no one can be compelled to believe contrary to the dictates of his understanding. Every person ought to be allowed the peaceable enjoyment of his religious opinions, howsoever they may differ from those of the priests, on this condition, that he maintaineth them quietly and peaceably; but if he maketh disturbance thereby, he ought then to be separated from the community; for this is according to the laws of order, whereon the priesthood is established.

219. As priests are appointed for the administration of those things which relate to the divine law and service, so kings and magistrates are appointed for the administration of those things which relate to civil law and justice.

220. Forasmuch as the king cannot extend his single administration to all persons and cases, therefore there are governors under him, who are each of them invested with the power of administration, where that of the king cannot be extended. These governors taken collectively constitute the royalty; but therein the king is the chief and head.

221. Royalty itself is not in the person of any one, but is annexed to the person. The king who fancieth that royalty is in his own private person, and the governor who fancieth that the dignity of government is in his person, are alike unwise.

222. Royalty consisteth in governing according to the laws of the realm, and in decreeing judgment according thereto, from a principle of justice. He is a wise king who considereth the law as his superior,

and he is an unwise king who considereth himself as superior to the law. The king who considereth the law as his superior, annexeth royalty to the law, and maketh himself subject thereto; because he knoweth that the law is justice, and all justice as such is divine: But the king who considereth himself as superior to the law, annexeth royalty to himself, and fancieth either that he himself is the law, or that the law, which is justice, is derived from himself; in this case he claimeth to himself that which is in its nature divine, unto which he, nevertheless, ought to be in subjection.

223. The law which is justice, ought to be enacted by persons skilled therein, who are at the same time full of wisdom, and the fear of God; and the king and his subjects ought afterwards to live in obedience thereto. He is a true king who liveth in obedience to the laws of his kingdom, and setteth therein a good example to his subjects.

224. An absolute monarch, who fancieth that his subjects are his slaves, and that of consequence he hath a right to their lives and properties, if he exerciseth such a power, is not a king, but a tyrant.

225. The king ought to be obeyed according to the laws of the realm, nor in any wise to be injured either by word or deed; for hereupon the public security dependeth.

AN HIEROGLYPHIC KEY

TO

NATURAL AND SPIRITUAL MYSTERIES.

[BY EMANUEL SWEDENBORG.]

(Continued from page 508, and concluded.)

EXAMPLE XVI.

There are genuine secondary lights, as those of the sublunary world; and there are false lights, or meteors; but these vanish at the presence of solar light.

There are also true secondary intellects, as are those of mankind; and there are false intellects; but these vanish as it were into nothing at the presence of pure intelligence, such as is that of the soul.

There are also spiritual intelligences, as are good angels; and there are intelligences called evil angels; but these vanish as it were into nothing at the presence of God or of divine wisdom.

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Correspondences. (1.) *Secondary lights, human intellects, angels.* By secondary lights I mean fires, candles, and the like, which supply us with light in the night season. To these correspond human intellects, which, in like manner as those lights, may be kindled and

extinguished, and are of no estimation in comparison with the intelligence proper to the soul, which is pure and spiritual, resembling that of angels. (2.) *Genuine* and *true* seem likewise to have a correspondence with each other. (3.) *False lights, false intellects, evil angels.* Phosphoric substances spread a fallacious or false light, in which objects appear in other than their true colors, and their quality is rendered doubtful and uncertain. The case is the same with false intellects, by which many things are so imaged and painted, as to give the appearance of truth to what in fact is false. Such also is the nature of evil angels, who are likewise called angels of darkness and of night, and who, although they know the truth, yet love it not, but hate and persecute it, because it demonstrates that to be good, which to them appears evil, and *vice versa.*

Rules. (1.) Forasmuch as we are now treating of spiritual intelligences, or of angels and souls, it is to be observed, that they were created to all their intelligence; and as they are spirits, so are they above nature, which is not spiritual, and yet they perfectly understand every thing natural. Hence it follows, that there is a certain mutual correspondency and harmony in all things, or between things natural and things spiritual; or that there is nothing throughout nature but what is a type, image, and resemblance of something spiritual, which is its exemplar: for were it otherwise, a spiritual intelligence could never have any knowledge of what existed beneath its own order; whereas such an intelligence knows them both from itself and in itself. (2.) It seems that the Egyptians cultivated this science, and pointed out those correspondences by a great variety of hieroglyphical characters, which represented not only natural, but at the same time also spiritual things; concerning which science of their's see Aristotle's whole book. (3.) But to reduce singulars to their universals, is not a part of this science of correspondences, but of the first philosophy; for spiritual things do not stand in the same relation to natural, as natural things do to spiritual: if that were the case, then natural would be the same as spiritual, which is contrary to sound reason.

EXAMPLE XVII.

Light without shade would not appear light, as what is perfect would not appear such without imperfection, for there would be nothing from which it could appear. So neither would there be a positive without a privative, for without the latter there would be nothing from which any thing could be laid down or supposed. In like manner also without shade there would be no conspicuous image, no modification, nor any such thing as color and variety of colors. Hence appears of what use shade is, yea, imperfection itself. Shade, although it be the privation of light, nevertheless actually exists, for without an actual essence it would be nothing, neither could we know what light is, and what its quality, nor what perfection is, and what its quality.

Understanding without ignorance would not appear to be understanding, as the true would not appear such without the false, for there would be nothing from which it could be seen. So neither would there be an affirmative without a negative, for without the latter there would be nothing from which any thing could be affirmed. In like manner, also, without ignorance and the false there would be no perceptible idea of memory, no imagination and thought, nor any such thing as opinion and diversity of opinions. Hence appears of what use ignorance is, yea, the false itself. Ignorance, although it be the privation of intelligence; and the false, although it be the privation of the true, nevertheless actually exists; for without an actual existence, it would be a mere creature of the brain, [*ens rationis*] neither could we know what understanding is, and what its quality, nor what truth is, and what its quality.

Wisdom without incipience or insanity would not appear wisdom, as good would not appear such without evil, for there would be nothing from which it could be perceived. So neither would there be any thing really and truly lovely, without something unlovely, nor happiness without unhappiness; for without the latter there would be nothing from which happiness could be felt. In like manner, also, without evil there would be no affection, no will, no desire, and consequently no variety of desires. Hence appears of what use even folly and evil are. Folly, although it be the privation of wisdom; and evil, or what is diabolical, although it be the privation of good, nevertheless actually exists; for without such actuality it would be a mere creature of the brain, neither could we know what wisdom is, and what its quality, nor what goodness is, and what its quality.

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Correspondences. (1.) *Perfect, true, good.* This may in a sense be called perfect, for whatever in itself is true and good, is also in itself perfect. So with respect to their opposites, *imperfect, false, evil.* (2.) *Positive, affirmative, lovely.* Positive has respect to nature, but affirmative is a term proper to the human mind, this having the power to affirm or deny. The same also may be said of *privative, negative,* and *unlovely;* for every thing good or delightful is perceived in a natural manner; therefore whatever is lovely, is of itself affirmative; and whatever is unlovely, negative. (3.) *Conspicuous image, perceptible idea.* That an image is an idea in the internal sense, is well known; as also, that images of the sight pass first into natural, and then into intellectual ideas. (4.) *Modification, sensation, imagination, thought, affection.* What in the atmospheric world is termed modification, that in the animal kingdom is called sensation, imagination, thought; for as soon as ever modification touches the organs of sense in an animate body, it lives: hence sensation is said to be effected

through modification. Affection also is a proper correspondent; for the mind and animal spirit are affected according to sensations. (5.) *Color, opinion, will.* Color is light variegated and diversely modified, and therefore corresponds to opinion: so does variety of colors to diversity of opinions. (6.) *Nothing, creature of the brain,* and *vice,* signify the same.

Confirmation of the propositions. (1.) That there would be no light without shade. Suppose there to be mere and pure light, without any mixture of shade whatever, and instead of shade substitute the decrease of light in the extremities of the rays, then it could by no means be affirmed of light that it was any thing; neither would there be images, which are variegations of shade and light, nor colors; consequently, there would be no visible world, for every object would be distinguished merely by the degrees of light, as may be gathered from the science of optics. That colors also take their rise hence, is demonstrated in another place. Thus it appears, we can have no idea of perfection without imperfection, nor of truth without falsity; by which is confirmed the real existence of evil or the devil, to the end that the idea of good may not only be exalted, but that it may also actually take place in the created world. (2.) Without ignorance and the false there could not exist in the human understanding either affirmative or negative, for if there were nothing but truth, and moreover nothing remained unknown, then could nothing whatever be affirmed; and if there were no affirmation, then would there be no thought, much less opinion, and consequently no speech, no discourse, no commerce in human society. (3.) The same is true of good and evil, delightful, and undelightful, happy and unhappy, which stand together in such relation, that the one cannot be supposed without granting the other. Hence it follows, that evil, or, what is the same thing, the devil, actually exists; and I dare venture to assert, that were there no devil, neither would there be any variety in the affections of the animal spirit and mind, no longings, no desires, no purposes, and consequently none of those qualities peculiar to the human mind. (4.) By granting the existence of evil, we also allow that of falsity, just as on a supposition of good, the existence of truth follows; for if any one hates the good, and loves its contrary the evil, then he hates the true, and loves the false; for whatever a man loves, that he accounts good; and the reason why he hates truths, and loves falses, is because the latter favor his evil lusts and affections.

EXAMPLE XVIII.

Mere snowy whiteness without a variety of other colors, which take their rise from a mixture of white with black, together with one constant simple modification, deprives the eye of all its power of seeing; for the eye is formed for the reception of many images and objects, and it is from these diversities harmoniously conjoined, that sensations are produced and renewed.

Mere intelligence of truth, without conjectures and opinions, which take their rise from a mixture of truth with falsity, and from ignorance, together with one constant sameness of thought or rational intuition, deprives the mind of all its faculty of thinking; for the mind is formed for the reception of many ideas, and the intuition of many ends; and it is from mere variations agreeably united, that thought and human understanding are produced and renewed.

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Correspondences. (1.) *Whiteness, intelligence of truth, truth.* As light corresponds to understanding, so whiteness, as also *pellucidity* and *transparency*, seem to correspond to truth, for truth is the subject of intelligence. Just so it is with *black* and *false.* (2.) *Eye, rational mind*, or rather the *internal organ of sense;* for the understanding is called internal sight, or the rational intuition of an object.

Confirmation of the propositions. It is pretty generally allowed, that the eye would be rendered dim and become blind by mere whiteness, as by snow, if there were no color more obscure, to give variegation to the sight: thus, as sight would totally perish, if light alone without any mixture of shade were to fill the eye, so in like manner would the human intellect, if pure truths alone were to present themselves to it.

EXAMPLE XIX.

Whiteness proportionately mixed with blackness, by means of the sun's rays, excites different colors, namely, the whiter and the more obscure; but objects may be so colored and painted, that we cannot tell what is white, what is black, and how they are commixed.

Truth rationally blended with false, by means of intelligence produces divers reasons, namely, true and doubtful; but the intentions may be so speciously set off, that we cannot tell what is true, what is false, and how they mutually cohere together.

Good mixed with evil, or happiness with unhappiness, produces various affections in the animal spirit and mind, namely, the agreeable and disagreeable; but the desires and lusts may be so cunningly dissembled, that we cannot tell what is good or happy, what is evil or unhappy, and how they are mutually conjoined.

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Correspondences. (1.) *Proportionately, rationally;* or *analogically* and *analytically:* hence also every proportion is said to consist of reasons. (2.) *White colors, true opinions, agreeable affections:* for if colors correspond to opinions, it follows, that white colors correspond to more true opinions; and *obscure colors*, to *hypotheses, conjectures, disagreeable affections.* (3.) To *color*, to *paint, speciously set off*, or *counterfeit truth*, to *dissemble.*

EXAMPLE XX.

Clear and serene things are generally interspersed with others obscure and with clouds: thus in inferior nature there is seldom any pure clarity without obscurity.

Evident and manifest things are generally interspersed with others of an ambiguous and doubtful nature: thus in our rational mind there is seldom any pure evidence without ambiguity.

Pleasant and sweet things are generally interspersed with others unpleasant, ambiguous, and bitter: thus in civil life there is seldom any pleasantness without unpleasantness.

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Correspondences. (1.) *Clear, evident, pleasant.* Clear is predicated of light; evident, of the understanding of truth; and pleasant, of the mind and animal spirit with respect to good: thus, evident things signify true things, and pleasant things mean good things. In like manner also correspond the words *serene, manifest, sweet.* (2.) *Obscure, ambiguous, unpleasant:* hence obscurity is attributed to the understanding, when it is involved in doubts: in like manner, *clouds, doubts, bitters.* Let it be observed, the words *pleasant, sweet, unpleasant,* and *bitter,* appear not indeed to have a correspondence with *serene, manifest, obscure, cloudy;* but in this place singulars are assumed instead of universals, and the universals here are good and evil. Every thing pleasant, delightful, and sweet, is good; and every thing unpleasant and bitter is evil: so here the affections of the mind being the subject treated of, we must adopt adequate forms of expression.

Rule. Singulars are to be substituted instead of universals, when we treat of singulars; as also particulars are to be used instead of generals; so in this example, the words *sweet, pleasant, bitter,* and *unpleasant,* are substituted for *good* and *evil.*

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EXAMPLE XXI.

In the night season there is thick darkness, in the morning comes the day-break, then the light increases till noon-day; but after that it decreases, and, passing through the shades of evening twilight, returns to its night. But the sun, even at midnight, as well as at noonday, illuminates its own world.

In the first age in the mother's womb is mere ignorance, but in childhood the intellect dawns, and then progressively ripens till the time of perfect maturity or adult age; afterwards it decreases, and, passing through old age, sinks again into obscurity of intellect and ignorance. But the real intelligence of the soul, as well in the age of the most obscure understanding, as in that of consummate and mature judgment, governs its animal microcosm.

Correspondences. Night season, obscure age in the womb; then *morning* and *childhood*, or the *east;* then *noon-day* and *adult age;* afterwards *evening twilight* and *declining* or *old age.* That these mutually correspond to each other, is a truth self-evident, for they are allegorical expressions in the mouth of every one. (2.) So also the words *increase* and *ripen*, or *grow adolescent.* (3.) *Day-break, dawning of the intellect.* (4) *Twilight-shade, obscure intellect.* (5.) *Mid-day, consummate intellect*, or *mature judgment*, such as exists in adult age.

Rules. (1.) Exemplars are in the spiritual world, images and types in the animal kingdom, but resemblances are in nature. (2.) There are many species of representations, or correspondences. The first species is to be called *harmonic;* such is that between light, intelligence, and wisdom; between effort and will; between modification, sensation, imagination, and many other things; as also between images, sights, ideas, and afterwards reasons, which mutually correspond to each other as terminations in successive analogy. The second species is *allegorical*, and is made by similitudes: thus we usually explain spiritual things in a natural way, for all spiritual words denote hidden qualities: this species is very frequent in the scriptures. The third is *typical*, and is made by resemblances, so much used in the Jewish church, by which are represented Christ and the Christian church, and in this church the kingdom of God and the heavenly society. The fourth species is *fabulous*, practised by the ancients, who painted the illustrious actions of their heroes with the figments of invention. of this kind are the representations of the poets, and also of dreams. (3.) It is right to believe, that the whole world is replete with types, but that we are acquainted with very few of them; for the present time always involves the future, and there is a connexion and chain of contingences, inasmuch as the course and influx of divine providence is most constant and uninterrupted. (4.) It is proper thus to interpret the sacred scriptures; for the spirit speaks naturally, as well as spiritually.

A TREATISE ON THE NATURE OF INFLUX.

(*Continued from page* 500.)

XIII.

That the Case is quite otherwise with the Brute Creatures.

15. They who judge only by their bodily senses, are apt to conclude, that the brute creatures are endowed with will and understanding as well as men, and that the only difference between them in this respect is, that the latter have the gift of speech, and so are able to express their thoughts and affections by words, and the former only to vent them by inarticulate sounds; whereas the beasts have neither will nor understanding in a proper sense of these words, but only something analogous to them. The proper distinction of man is, that his understanding admits of an elevation above the affections and desires of his will, and from its higher station can examine, judge, and con-

trol them; but it is the property of the brute to be carried away blindly by its natural propensities; therefore he can truly be said to act in the character of a man, who keeps his will in subjection to his understanding, as it is the mark of a beast to have its understanding, so called, subject to its will or appetites. The conclusion to be deduced from hence is, that as the human intellectual faculty is receptive of the divine light, (which, though derived from God, yet has the appearance of being man's proper own, from the power of changing, combining, and analyzing his ideas) therefore his true understanding is a spiritual and vital principle; and the same may be predicated of his will, as being receptive of the influx of divine love; whereas those of the brute animals come under no such predicament; and hence it is, that they who think and act only from the natural impulse of their corrupt affections, are compared in scripture to the brute beasts which have no understanding: And, indeed, all such in the other world, when seen at a distance, resemble them and act like them, only with this difference, that they might act otherwise if they would. But on the other hand, they who subdue the evil of their nature, and regulate their lives by the laws of wisdom, appear in the spiritual world in beautiful human forms, and are as the angels in heaven. In beasts the intellect is never elevated above the will, so as to be able to direct or control it, but always corresponds with it; now the will being from heat, and not from light, it is blind, and consequently the understanding in brutes, as not rising higher, is blind also, and therefore they neither know nor understand what they do; they act indeed, but then it is only from that lower kind of influx from the spiritual world, (through the natural) which is called instinct, and has nothing in it of thought from intellectual knowledge in what they do, they being stimulated to action by the impulses of a natural love implanted in their nature by the creator, and operating through the offices of the natural senses; whereas the mind of man has its perceptions from the light of heaven, which renders him both rational and conversible, for it is an irradiation of the divine light that thinks, and thought that speaks. If it be objected, that brutes act more uniformly according to the laws of their nature than many men, and some of them in a way that approaches near to reason and morality; it is answered, that this arises from their understanding being constantly and regularly subservient to their will, according to their order in creation, which they never vary from, as men do through false reasoning and the fluctuation of their wills. Let it be observed here, that wherever the words WILL and UNDERSTANDING have been made use of in this section, with reference to brute animals, they are only to be understood by way of analogy or resemblance to those faculties in the human mind. The actions of a beast, considered as thus destitute of intellectual knowledge, may be compared to a person walking in his sleep, when the will to motion is in exercise, but the use of the understanding is suspended; or to a blind man led along the streets by a dog: They may be likened to ideots, who, from custom and habit, can perform some things with great exactness; or to such unhappy persons, who, being deprived of their memory and understanding, yet know how to put on their clothes, eat, and answer many other calls of nature, from habit or a blind impulse of the will, without design

or thought. From these similitudes, we may see the error of those who ascribe rationality to brutes, and discriminate them from the human species only by their external figure and want of speech; from whence they argue, that if man is immortal, so are they, and that if they have no existence after death, so neither has he; besides many other groundless surmises proceeding from a total ignorance of the nature of the human will and understanding, and the scale of man's ascent to heaven.

XIV.

That there are three Degrees both in the Spiritual and in the Natural World, hitherto unknown, according to which the Laws of Influx have their Operation.

16. In the method of investigating causes from their effects, we make use of two kinds of degrees, whereby to estimate things; the one is expressed by order, as prior and posterior; the other by condition or quantity, as greater and less. Those degrees which distinguish by order, are called degrees of altitude, and also discrete or disjunct; and those which distinguish by condition or quantity, as greater and less, are called degrees of latitude or continuous: The former is expressive of a thing generated from another similar to it, but not the same, as a nerve consists of fibres, and fibres of fibrillæ, &c. The latter expresses the modality of a thing of the same degree of altitude, according to its increment or decrement in length, breadth, &c. as a column of air, æther, &c. greater or less. Now all things, both in the spiritual or natural world, come under the predicaments of these two kinds of degrees, whether they be of the animal, vegetable, or mineral kingdom, and also the expanse of the atmosphere in its whole extent from the sun to the earth, there are three distinct atmospheres according to the degrees of altitude [discrete] both in the spiritual and in the natural world, and that because each of them hath its proper sun; those of the former are spiritual substances, like the source they proceed from, and those of the latter material; and as these atmospheres are both the vessels and vehicles of light, it follows that there must be three different degrees of both. Now, as in the spiritual world, light, in its essence, is wisdom, and heat love, as was showed before, consequently there are three degrees of wisdom, and three degrees of love, which constitute three degrees of life, differently graduated according to the different mediums they pass through. The conclusion from the foregoing premises is, that there are three angelical heavens; the highest (which is also called the third) in which are angels of the supreme order; the middle or second, in which are angels of the middle order; and the lowest or first, in which are angels of the lowest order. These heavens are distinguished according to the different degrees of wisdom and love in their respective inhabitants; for example, the angels of the lowest order are in the degree of scientific love, or that kind of love which is joined with the scientific knowledge of goodness and truth; the angels of the second order in intellectual love, or that kind of love which is joined with intuition, or the clearest intellection of things good and true; and the angels of the third heaven are in the sapient or supreme

degree of love, or love joined with wisdom, which includes the two former degrees, and consists in the most perfect application of them to all the offices and purposes of the angelical life, true wisdom consisting in the right exercise and practical use of intellection and science. As the angelical heavens are divided into three degrees, so also is the human mind, it being an image of heaven in the lowest form or scale of beings; therefore man is capable of becoming an angel of any of the three heavens, according to the degree of his reception of wisdom and love from the Lord; an angel of the lowest heaven, if in scientific love; an angel of the middle heaven, if in intellectual love; and an angel of the third heaven, if in sapient love. For this distinction of the human mind into three degrees of altitude, see more in the MEMORABLE RELATION in my Treatise on CONJUGAL LOVE, No. 270. Hence it appears, that all spiritual influx descends from the Lord to man and into man, according to the three degrees before mentioned, and is received by him according to his corresponding degree of wisdom and love. The knowledge of this doctrine of degrees is highly requisite at this time, when so many, through a total ignorance of it, rest contented with that lowest kind of knowledge which they receive through their bodily senses, whence it comes to pass, that their minds being veiled with a thick darkness, are unreceptive of spiritual light from above: No wonder that such fall into naturalism, (or that heathenish kind of philosophy which resolves all into nature) whenever they go about to reason on the constitution of the human soul and mind, and more especially if they extend their inquiries to the subjects of heaven and immortality. In their vain reasonings on all such subjects, the fancied wisdom of these sciolists may be compared to the futile prognostications of those ignorant stargazers, who, whilst they pretend to tell other men their fortunes, are ignorant of their own; or to those prating gossips ever busy about nothing, who profoundly descant on whatever passes in the neighborhood, without knowing any thing of the matter. When such dissecters of truth undertake to analyze metaphysical subjects, can we wonder if butchers should set up for teachers of anatomy from the experience they have gained from the inside of a calf? In a word, to speculate on spiritual things from mere natural knowledge, without any influx of spiritual light, is no better than dreaming; and to reason on them from no other fund, but as talking in one's sleep. See more on this subject of the three degrees in a work *De Divino Amore & Divina Sapientia*, printed at Amsterdam, 1763, from No. 178 to 281.

XV.

That the Ends proposed (or that for the Sake of which any Thing is done) as they are first in the Intention, so are they first in Order; in the second Degree of Order are the Causes, or Means used for the Accomplishment of those Ends; and in the third Degree of Order are the Effects, or Accomplishment itself.

17. It is a self-evident proposition, that the end is not the cause, but productive of the cause; and that the cause is not the effect, but productive of the effect; and consequently that they are of a three-

fold distinction and consideration. The end which man proposes in any thing is the object of his love, which is seated in and conjoined with his will; for what he loves, he intends, wills, or desires: The cause is the work of his understanding, for in and through that the end seeks the efficient means of its own accomplishment; and the effect proceeds from, and is according to the operation of his corporeal powers: So that there is a triplicity of order in man, corresponding to the three degrees of altitude mentioned in the foregoing chapter; and when this triad has proceeded to its consummation, the end has found itself in the cause, and through the cause in the effect; and consequently, in the effect, all three co-exist or are conjoined as one. Hence it is that we read in the word of God, that man is to be judged according to his works; for the end (or the love conjoined with his will) and the cause (or the operation of his understanding) are included in his outward works, and so constitute the quality of man. They who continue strangers to this doctrine of influx, in its progression according to the three degrees before mentioned, terminate the ideas of their mind in the atoms of Epicurus, the monads of Leibnitz, or the simple substances of Wolfius, who makes them to be so small as to be incapable of division without annihilation. Thus they shut the door against all intellectual knowledge, allowing to man no other ideas than those he is furnished with through the senses, thereby declaring in effect, that spirit is nothing more than matter highly rarefied and attenuated; that the beasts are as well entitled to the predicament of rational creatures as men; and that the human soul is nothing more than a breath of air, with many other like absurdities. Forasmuch as all things, both in the spiritual and in the natural world, have their progressions respectively according to the degrees mentioned in the foregoing section, it is evidently a part of human wisdom to take cognizance of and distinguish them; for the prevailing love is the criterion by which a man is to know himself, seeing that the ends he pursues, (or the tendency of his will) the efficient cause or means he makes use of, (which is the exercise of his understanding) and the effect or accomplishment (which are his executive bodily powers) do orderly follow from his love, as naturally as the tree proceeds from its seed, and fruit from the tree. There are three distinct kinds of love; the love of heaven, the love of the world, and the love of self; the first is a spiritual love, the second material, and the third corporeal. Where the love is spiritual, all the affections flowing from it are correspondent to it, as forms are to their essences: So, if the ruling passion be for the things of this world, its affections of course are earthly: And if it be the love of self and pre-eminence over others that take possession of the heart, this infects the whole man with an idolatrous selfishness, and that because this kind of love solely respects a man's own person: Therefore, as has been just observed, he that knows the predominant love of any one and also understands the progression of ends to their causes, and of causes to their effects, (which follow in regular sequence according to their degrees of altitude) he knows the whole man. Thus the heavenly angels immediately discover the disposition and character of every one they converse with, for they instantly distinguish his kind of love by the particular sound of his voice; the turn of his mind from his countenance; and his whole demeanor from a single gesture.

EXPLANATION OF EXODUS XXI.

(*In continuation from page* 511.)

"And his lord shall bore through his ear with an awl"—that hereby is signified a representative of obedience, appears from the signification of the ear, as denoting obedience; and from the signification of boring through with an awl, viz. to a door or to a post, as denoting to affix, in the present case, because obedience is treated of, denoting to addict; wherefore it follows, that he shall serve him for ever, that is, obey: hence it is evident, that the boring through the ear with an awl to a door or to a post by his lord is a representative of obedience. How the case herein is, may be manifest from what goes before, viz. that they who are in truths alone and not in correspondent good, that is, who are in faith and not in charity, are not free, but servants; for they who act from good or charity are free, inasmuch as they act from themselves, because to act from good or charity is to act from the heart, that is, from the will; thus, from what is a man's own, for what is of the will is man's own, and what is from the will, this is said to come forth from the heart; but they who are only in the truths of faith, and not in the good of charity, are respectively servants, for they do not act from themselves, because they have not good in themselves from which they may act, but out of themselves, and they act as often as they remember it: they who are of this character even to the end of life, remain after death in that state, nor can they be brought to a state to act from the affection of charity, thus from good, but from obedience. These in the grand man, which is heaven, constitute those things which serve the interiors, such as coats and skins. From these considerations it may be manifest how the case is with faith alone, thus with those who from doctrine set faith in the first place, and the good of charity in the second, yea, in the last; they who actually, that is, in the life itself, so account of faith, are Hebrew servants in the representative sense; from the same considerations also it may be concluded how the case is with those, who place the all of salvation in the truths of faith, and not at all in the good of charity, viz. actually or in the life itself, that they cannot enter into heaven, for good reigns in heaven, and not truth without good; neither is truth truth or faith faith, except with those who are born in good. That the boring of the ear with an awl by his lord is a representative of obedience is evident also from this consideration, that to fix the ear to a door is to cause attention to be had to those things which his lord, who is in the chamber, commands, thus it denotes to hear continually, consequently to obey, in this case in the spiritual sense the things which good wills and commands, for by the lord of the servant is represented spiritual good. Inasmuch as the ear signifies hearing which is of obedience, hence from an origin out of the spiritual world there hath been an influx into human speech [of the expression] to *pluck the ear*, denoting to cause a person to be attentive and to remember; in like manner of the expression of *hearing and hearkening to* any one, denoting to obey; for the interior sense of a great number of expres-

sions hath flowed from correspondencies out of the spiritual world; in like manner as when mention is made of *spiritual light, and the sight thence derived*, to denote the things which are of faith; also of *spiritual fire and the life thence derived*, as denoting the things which are of love. The reason why the boring of the ear was to be performed by an awl was, because by an awl the like is signified as by a peg or a nail, viz. affixion or adjunction, and in the spiritual sense addication to any thing; but the awl was an instrument of ministry, therefore serving to represent addication to perpetual obedience with the servant. That pegs or nails signify affixion or adjunction, is manifest from the passages where they are named, as in Isaiah, ch. xxii. 23, ch. xxxiii. 20, ch. xli. 7, ch. liv. 2, Jer. x. 4, Exod. xxvii. 19, chap. xxxv. 18, Num. iii. 37, chap. iv. 32.

"And he shall serve him for ever"—that hereby is signified to eternity, appears from the signification of serving, as denoting to obey, for servants are they who obey, and lords who command: that they who were represented by men-servants are they who have done good from obedience, but not from the affection of charity, is manifest from what goes before; and from the signification of for ever, as denoting to eternity; for ever, in the sense of the letter, signifies here service with his lord, even to the end of his life, but in the internal or spiritual sense it signifies what is eternal, because the state after death: It is said to eternity, because they who do good from the obedience of faith and not from the affection of charity, who are represented by men-servants, in the other life can never be brought to a state of good, that is, to act from good, for every one's life remains with him after death; such as man is when he dies, such he continues according to the vulgar saying, As the tree falls, so it lies; not that he is such as he is about the hours of death, but such as he is when he dies in consequence of the whole course of his life; wherefore they who, during their life in the world, have been imbued with a principle of doing good only from obedience, and not from charity, remain such to eternity; they are perfected indeed as to obedience, but they do not reach to any thing of charity.

Verses 7, 8, 9, 10, 11. *And when a man* [vir] *shall sell his daughter for a maid-servant, she shall not go forth according to the going forth of men-servants. If she be evil in the eyes of her lord, that he will not betroth her, then let her be redeemed; to a strange people he shall not have the power of selling her; by his acting perfidiously to her. And if he shall betroth her to his son, he shall do to her according to the judgment of daughters. If he shall take another to himself, he shall not diminish her diet, her clothing, and her conjugial debt. And if he shall not do these three things to her, she shall go forth gratis with no silver.* And when a man [*vir*] shall sell his daughter for a maid-servant, signifies the affection of truth from natural delight: she shall not go forth according to the going forth of men-servants, signifies a state not like to truth without affection: if she be evil in the eyes of her lord, signifies if the affection of truth from natural delight doth not agree with spiritual truth: that he will not betroth her, signifies that it cannot be conjoined: then let her be redeemed, signifies alienation from those truths: to a strange people he shall not have the power of selling her, signifies not to those who are not grounded

in the faith of the church: by his acting perfidiously to her, signifies that it is contrary to the laws of divine order: and if he shall betroth her to his son, signifies if it agree with any derived truth, that it can be conjoined thereto: he shall do to her according to the judgment of daughters, signifies that it shall be as the genuine affection of truth: if he shall take another to himself, signifies conjunction with the affection of truth from another stock: he shall not diminish her diet, her clothing, and conjugial debt, signifies non-deprivation of the interior life which is diet, nor of the exterior life which is clothing, thus non-deprivation of conjunction, which is conjugial debt: if he shall not do these three things to her, signifies the deprivation thereof: she shall go forth gratis with no silver, signifies alienation thence without truth adjoined to it.

"And when a man shall sell his daughter for a maid servant"—that hereby is signified the affection of truth from natural delight, appears from the signification of a daughter of a man, [*vir*] as denoting the affection of truth, for by daughter is signified affection, but by a man [*vir*] truth, as also by an Israelite, who is here meant by a man; and from the signification of a maid-servant, as denoting external or natural affection; hence, by the daughter of a man sold for a maid-servant, is signified the affection of truth from the delight of natural affection. By natural delight is meant delight flowing from the love of self and the love of the world; they who are in the affection of truth derived from those sources, are they who learn the doctrinals of the church, which are called the truths of faith, either for the sake of gain or for the sake of honors, and not for the sake of life: such affections of truth, which do not flow forth from spiritual good, but from natural delight, are represented by the daughter of an Israelitish man [*vir*] sold to be a maid-servant, for every thing which derives its origin from the love of self or the love of the world, is not free, but servile. How the case is with the affections of truth arising from the above loves, is described in the internal sense in what now follows. It is to be observed, that the genuine affection of truth consists in willing and desiring to know the veriest truths of faith for the sake of good use as an end, and for the sake of life, but the affection of truth not genuine consists in willing and desiring truths for the sake of self, thus to catch at honors and to hunt after gain: they who are in the affection of truth from this origin, have no concern whether the truths they know be genuine, provided they be such as they can pass off for truths, wherefore they abide merely in the confirmation of the doctrinals of their own church in which they were born, whether they be true or not true; they are also in darkness as to truths themselves, for worldly ends which are gains, and corporeal ends which are honors, cause total blindness; but they who are in the genuine affection of truth, that is, who desire to know truths for the sake of good use and for the sake of life, abide also in the doctrinals of the church until they arrive at an age when they begin to think from themselves, in which case they search the Scriptures, and supplicate the Lord for illustration, and when they are illustrated they rejoice from the heart; for they know that if they had been born where another doctrine of the church, yea, where the greatest heresy prevails, without searching the scripture from the genuine affection of truth, they

would have abided in it; as for example, if they had been born Jews, or if they had been born Socinians. Hence it is evident, who and of what quality they are who are in the genuine affection of truth, and who and of what quality they are who are in the affection of truth not genuine; they who are in the genuine affection of truth, in the representative sense, are the daughters of Israelitish men, [*viri*] but they who are in the affection of truth not genuine, in the representative sense are maid-servants of the daughters of Israel.

"She shall not go forth according to the going forth of men-servants"—that hereby is signified a state not like to truth without affection, appears from the signification of going forth, viz. from service, as denoting a state after combat or labor; and from the signification of men-servants, as denoting those who are in truths and not in correspondent good, thus who are in truth without affection; hence it is evident, that by not going forth according to the going forth of men-servants, is signified a state not like to truth without affection. How the case herein is, it may be expedient briefly to explain; there are some who are in truth and not in its affection, and there are some who are in affection; the former were represented by men-servants of the sons of Israel, but the latter by maid-servants of the sons of Israel also; by maid-servants, however, were not represented those who are in the genuine affection of truth, but who are in an affection not genuine, as may be seen from what has been shown just above: the difference between those who are in truth without affection, who are represented by men-servants, and those who are in the affection of truth, who are represented by maid-servants, is such as exists betwixt knowing truth and willing truth; to know truth belongs solely to the intellectual-part, but to will truth to the will-part, wherefore the difference is such as is between science and affection; they who are in the science of truth and good, and in the representative sense are men-servants or men, [*viri*] are not affected with truth and good, but are only affected with the science thereof, consequently are delighted with truths for the sake of science; but they who are in the affection of truth and good, and in the representative sense are maid-servants or women, are not affected with science, but with the truths and goods themselves when they hear and perceive them with others: such affection is common with good women, but the affection of the sciences of truth is common with men: hence it is that they who are in spiritual perception love women who are affected with truths, but do not love women who are in sciences; for it is according to Divine Order that men should be in sciences, but women solely in affections, and thus that they should not love themselves from sciences but should love the men, whence the conjugial principle is derived: hence also it is that it was said by the ancients, that women should keep silence in the church: this being the case, sciences and knowledges are on that account represented by men, [*viri*] but affections by women, and in the present case the affections of truth, which originate in the delights of natural loves, by maid-servants; and as these are altogether of another nature than they who are affected with sciences, therefore the case with maid-servants differs altogether from the case with men-servants: this then is what is signified by a maid-servant not going forth according to the going forth of men-servants.

But it is to be noted, that this is the case with those who are of the Lord's spiritual kingdom, but it is otherwise with those who are of the celestial kingdom; in this latter kingdom the husbands are in affection, but the wives in knowledges of good and truth, and hence comes the conjugial principle prevailing between them.

"If she be evil in the eyes of her lord"—that hereby is signified if the affection of truth grounded in natural delight doth not agree with spiritual truth, appears from the signification of a maid-servant, of whom it is said that she is evil, as denoting affection grounded in natural delight; and from the signification of evil, when it is said of that affection in respect to spiritual truth, as denoting not to agree together, of which we shall speak presently; and from the signification of in the eyes, as denoting in the perception; and from the signification of lord, as denoting spiritual truth. It may be expedient to say how the case herein is; that a maid-servant denotes the affection of truth grounded in the delights of self-love or the love of the world, was said above; and that this affection can be conjoined with spiritual truth may be manifest from this consideration, that the affection of spiritual truth is an internal affection, or in the interior man, but the affection of truth grounded in natural delight is in the external man; the internal affection, which is of the spiritual man, is conjoined continually with the external affection which is of the natural man, but still so, that the internal affection of truth be the ruling affection, and the external affection be serving; for it is according to Divine Order that the spiritual man should rule over the natural; and when the spiritual man rules, then man looks upwards, which is represented by having the head in heaven; but when the natural man rules, then man looks downwards, which is represented by having the head in hell; in order to throw more light on this subject, it may be expedient to make some further observations; the generality of men, by the truths which they learn, and the goods which they perform, think also of gain thence derived in the country where they live, or of honor; but if these things are regarded as an end, in this case the natural man rules, and the spiritual serves; but if they are not regarded as an end, but only as means [or mediums] conducive to an end, in this case the spiritual man rules, and the natural serves, in all respects according to what was said; for when gain or honor is regarded as a mean [or medium] conducive to an end, and not as an end, in such case gain or honor is not regarded, but the end which is use; as he who desires and procures to himself riches for the sake of a use which he loves above all things, in this case is not delighted with riches for the sake of riches, but for the sake of uses: uses themselves also constitute spiritual life with man, and riches only serve for means [or mediums]. Hence it may be seen what must be the quality of the natural man, in order that he may be conjoined with the spiritual, viz. That he must regard gain and honor, thus riches and dignities, as means, [or mediums] and not as an end: for what is regarded by man as an end, this constitutes his veriest life, for he loveth it above all things, since what is loved is regarded as an end. He who doth not know that the end regarded, or, what is the same thing, the love constitutes the spiritual life of man, consequently that the man is where his love is, in heaven if the love be heavenly, in hell if the love

be infernal, cannot comprehend how the case herein is; he may conjecture, that the delight of the natural loves, which are self-love and the love of the world, cannot agree with spiritual truth and good; for he doth not know that man, in the course of regeneration, is altogether to be inverted, and that when he is inverted, he is with the head in heaven, but until he is inverted, he is with the head in hell; he is with the head in hell when he regards the delights of self-love or the love of the world as an end, but he is with the head in heaven, when those delights are as means [or mediums] conducive to an end; for the end, which is love, is the only thing appertaining to man which is living, the means conducive to the end are of themselves not living, but receive life from the end; hence means [or mediums] from the ultimate end are called middle [or mediate] ends, which, so far as they regard the ultimate end, which is the principal, so far they are living: hence it is that when man is regenerated, consequently when he regards as an end to love his neighbor and to love the Lord, in this case he regards as means [or mediums] to love himself and the world; when man is of this character, whilst he looks at the Lord, he accounts himself as nothing, and also the world, and if he regards himself as any thing, it is that he may serve the Lord; but the contrary was heretofore the case, for when he looked to himself, he accounted the Lord as nothing, and if he accounted him as any thing, it was that thence he might derive gain and honor. From these considerations it may be manifest what is the quality of the arcanum, which lies concealed in these statutes concerning maid-servants of the daughters of Israel, viz. that although they were servants, still, if good, they were betrothed to the lord by whom they were bought, or to his son; but if evil, they were not betrothed, but were either redeemed, or sold according to the things contained in these verses: to betroth maid-servants, or to have them for concubines, was also permitted in the representative church, especially the Jewish and Israelitish, for this reason, because the wife represented the affection of spiritual truth, but the maid-servant the affection of natural truth; thus the former represented the internal of the church with man, but the latter the external; this was represented by Hagar who was betrothed to Abraham, also by the two maid-servants which were betrothed to Jacob. From these considerations it is now evident, what is meant in the internal representative sense by a maid-servant not being betrothed, if she be evil, viz. that if the affection grounded in natural delight, which is the maid-servant, doth not agree with the spiritual, [affection] which disagreement is produced principally by this, that it is willing to have rule, and that it is of that mind and heart, that it cannot be bended to love the Lord. Moreover also the agreement or disagreement of affection grounded in natural delight with spiritual, [affection] is according to the quality of each; but to describe them numerically would be too tedious. A maid-servant is also an affirmative mean [or medium] serviceable for the conjunction of the external and internal man.

"That he will not betroth her"—that hereby is signified that it cannot be conjoined, appears from the signification of being betrothed, as denoting to be conjoined, for they who are betrothed are conjoined. By being betrothed in the internal sense, is properly sig-

nified the agreement of minds, [*animi*] or minds, [*mentes*] which precedes the conjunction of marriage; and whereas agreement in the spiritual world conjoins, and disagreement disjoins, therefore, by being betrothed is here signified to be conjoined.

"Let her be redeemed"—that hereby is signified alienation from those truths, appears from the signification of being redeemed by him who sold, for by another, thus of being sold by the lord, as denoting alienation from that spiritual truth; that to be sold denotes alienation, and that the lord is spiritual truth.

"To a strange people he shall not have the power of selling her"—that hereby is signified not to those who are not grounded in the faith of the church, appears from the signification of strange people, as denoting those who are out of the church, thus who are not grounded in the faith of the church; and from the signification of selling, as denoting to alienate, see just above. The case herein is this; they who are born within the church, and from infancy have imbued the principles of the truth of the church, ought not to enter into marriages with those who are out of the church, and have thereby imbued such things as are not of the church; the reason is, because there is no conjunction between them in the spiritual world, for every one in that world is consociated according to good and the truth thence derived; and since there is no conjunction between such in the spiritual world, neither ought there to be any conjunction in the earth; for marriages regarded in themselves are conjunctions of minds, [*animi*] and of minds, [*mentes*] the spiritual life of which [minds] is derived from the truths and goods of faith and charity; on this account marriages on earth, between those who are of a different religion, are also accounted in heaven as heinous; and especially between those who are of the church with those who are out of the church; this also was the reason why the Jewish and Israelitish nation was forbidden to contract matrimony with the Gentiles, Deut. vii. 3, 4, and why it was also heinous to commit whoredom with them, Num. xxv. 1 to 9. This appears still more evident from the origin of conjugial love, as being from the marriage of good and truth; when the conjugial love descends thence, it is heaven itself in man; this [heaven] is destroyed when two conjugial partners are of dissimilar hearts grounded in dissimilar faith. Hence, now it is, that a maid-servant of the daughters of Israel, that is, of those who are of the church, was not to be sold to a strange people, that is, to those who are out of the church, for these would, in such case, betroth her, that is, would be conjoined to her, and would thus profane the things which are of the church, wherefore it is said, that this is to act perfidiously.

"By his acting perfidiously to her"—that hereby is signified what is contrary to the laws of Divine Order, appears from the signification of acting perfidiously, as denoting contrary to Truth Divine, or what is the same thing, contrary to the laws of Divine Order; that this is signified by acting perfidiously, is evident from what was adduced just above. The laws of Divine Order are truths in heaven, for Divine Order is from the Divine Truth which proceeds from the Lord. To act perfidiously is a customary form of speaking in the Word, signifying in the internal sense, to act contrary to truth and good in heaven, or what is the

same thing, contrary to Divine Order, as Isaiah xxi. 2. chap. xxxi 1. chap. xlviii. 8. Jer. iii. 20. chap. v. 2. chap. xii. 1. 6. Hosea v. 7. chap. vi. 7. Mal. ii. 10, 11. 14, 15. Psalm lxxviii. 57. Psalm cxix. 158.

"And if he shall betroth her to his son"—that hereby is signified if it agree with derived truth so that it can be conjoined thereto, appears from the signification of a son, as denoting truth; in this case derived truth, because by the lord, who is the father, is signified the principal truth from which the rest are derived; and from the signification of betrothing as denoting to be conjoined, see above.

"According to the judgment of daughters shall he do to her"—that hereby is signified that it shall be as the genuine affection of truth, appears from the signification of according to the judgment, as denoting by similar right; for by judgment is signified eternal truth or right, such as prevails in a civil state where the representative church is, and from the signification of daughter, as denoting the affection of truth, in this case the genuine affection of truth, for by maid-servant is signified the affection of truth grounded in natural delight, thus not genuine, until she be betrothed either to her lord or to his son; but when she is betrothed, that is, conjoined to spiritual truth, which is signified by lord and by son, in this case it becomes as genuine, for in this case the natural principle is subordinate to spiritual truth, and when it is subordinate, it is no longer at its own disposal, but at the disposal of spiritual truth, under which it is subordinate; hence what is natural becomes as spiritual, because it acts in unity with it; the spiritual life of truth also is transferred in this case into the natural principle, and vivifies it: but betrothing or conjunction with a maid-servant differs from conjunction with a daughter in this, that this latter conjunction is effected in the interior man, but the former in the external.

"If he shall take another to himself"—that hereby is signified conjunction with the affection of truth from another stock, appears from the signification of taking or betrothing another, as denoting to be conjoined, as for the wedlock, which is here meant by betrothing, in the spiritual sense, is the conjunction of the life of one with the life of another; according to Divine Order there is a conjunction of the life derived from the truths of faith with the life derived from the good of charity, hence comes all spiritual conjunction, from which, as from its origin, natural conjunction exists. By taking another is signified conjunction with the affection of truth from another stock, for the maid-servant before treated of denotes the affection of truth grounded in natural delight, hence another denotes the affection of truth from another stock. What the affection of truth from another stock is, may be known from this consideration, that every affection which is of love is of most wide extent, and so wide as to exceed all human intellect; the human intellect does not even go so far as to know the genera of its varieties, still less the specieses of those genera, and still less the particulars, and the singulars of particulars; for whatsoever is in man, especially what is of the affection or love, is of infinite variety, which may be very manifest from this consideration, that the affection of good and truth, which is of love to the Lord, and love towards the neighbor, constitutes the universal heaven, and that still all who are in the heavens, where there are myriads, differ from each

other as to good, and would differ if they were even multiplied into innumerable myriads of myriads; for there cannot be given in the universe one thing which is altogether alike with another, and which distinctly subsists; it must be various, that is, differing from another, that it may be any thing by itself. From these considerations it may in some measure be known what is meant by an affection from another stock, viz. an affection which differs from the other, but which may still be conjoined to the same spiritual truth. Such affections, which are represented by maid-servants betrothed to one man, are of one genus, but there is a difference between them in the species, which is called a specific difference. These things might be illustrated by various examples, but the common notion derived from what has been already said is sufficient. That the conjunctions and subordinations of such affections under one spiritual truth might be represented, it was permitted to the Israelitish and Jewish nation to have several concubines, as to Abraham, Gen. xxv. 6, also to David, to Solomon, and to others; for whatsoever was permitted to that nation was for the sake of representation, viz. that by things external they might represent the internal things of the church; but when the internal things of the church were opened by the Lord, then the representations of internal things by external ceased, because then internal things were those which the man of the church was to imbue, and by which he was to worship the Lord, which things are the things of faith and love; wherefore then it was no longer permitted to have more wives than one, nor to take concubines for wives.

"He shall not diminish her diet, her clothing, and conjugial debt" —that hereby is signified non-deprivation of the interior life which is diet, nor of the exterior life which is clothing, thus non-deprivation of conjunction which is conjugial debt, appears from the signification of diet, as denoting the support of interior life, for diet, or meat and drink, in the spiritual sense, denotes the knowledges of good and truth, meat the knowledges of good, and drink the knowledges of truth; wherefore diet denotes the things which nourish the spiritual life of man; and from the signification of clothing or raiment, as denoting the support of exterior life, for clothing or a garment in the spiritual sense denotes inferior scientifics, these being the things which spiritually support the external life of man, and from the signification of conjugial debt, as denoting conjunction; and from the signification of not diminishing, as denoting not to deprive. The case herein is this; natural affection conjoined to spiritual truth, which [affection] is signified by a maid-servant betrothed to a son, requires continually support of life from the spiritual truth with which it is conjoined; for affection without support from that source perishes; it is with the affection of man as with the man himself, that unless it be supported by food it dies; man also, as to his interiors, is nothing but affection, a good man is the affection of good and thence of truth, but an evil man is the affection of evil and thence of the false; this is especially manifest from man when he becomes a spirit, the sphere of life, which in such case flows forth from him, being either of the affection of good or of the affection of evil; his nourishment or support in such case is not from natural meat or drink, but from spiritual, which is the false grounded in evil to an evil spirit, and truth grounded

in good to a good spirit; the nourishments of human minds, whilst they live in the body in the world, are of no other sort, and hence it is that all things which relate to food, as bread, flesh, wine, water, and several other things, in the spiritual sense in the Word, signify such things as relate to spiritual nourishment. From these considerations it is also evident what is meant by the Lord's words in Matthew, "*Man doth not live by bread alone, but by every word which comes forth from the mouth of God*," iv. 4; also what by His words in Luke, "*Ye shall eat and drink on My table in My kingdom*," xxii. 30; and in Matthew, "*I say unto you that I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of My father*," xxvi. 29; which words he spoke after the institution of the holy supper, in which the bread and wine denote those things which are of love and faith, in like manner also the flesh and blood. Hence it may be known evidently what is meant by the flesh and the blood of the Lord in John, chap. vi. 49 to 58, and by these words in that chapter, "*My flesh is truly meat, and My blood is truly drink*," verse 55. Flesh in the Word denotes the good of love, and blood denotes the good of faith. In like manner bread and wine.

"If he shall not do these three things to her"—that hereby is signified the deprivation of those things, appears without explication.

"She shall go forth gratis with no silver"—that hereby is signified alienation thence without truth conjoined thereto, appears from the signification of going forth, in this case from service and from copulation, as denoting the dereliction of her lord-man, [*dominus vir*] thus alienation; and from the signification of gratis with no silver, as denoting without truth conjoined thereto; silver denotes truth. How the case herein is, is manifest from what was shown just above, viz. that natural affection conjoined to spiritual truth, which affection is signified by a maid-servant betrothed to a son, cannot subsist at all without support from what is spiritual; wherefore if it is not supported, the conjunction is dissolved, consequently it is alienated; the reason why this is done without truth thence conjoined to it is, because in such case it is associated to another, which effect cannot have place with the life derived from truth from another source. Such is the thing signified by the above words, because such is the case with consociations in the other world.

FOR THE HALCYON LUMINARY.

THE JUDGMENT OF SOLOMON.

First book of Kings—3d chap. 16th to 28th verse.

Among the instances quoted of the wisdom of Israel's king, that recorded in the text seems to be one of the most conspicuous. Surely, the spiritual and celestial precepts involved in this interesting piece of history, must be of high importance to the church and kingdom of the Lord.

In making this attempt at explanation, I shall not treat this subject strictly after the Egyptian or scientific method; but merely point out the moral, as a rule of life.

Solomon represents the Lord, sitting in judgment on the affairs of his kingdom, the church.

The two women being harlots, were affections disengaged from their legitimate conjugial alliance with their proper genuine Lord, which truth teaches that from the Lord alone flows all things of truth and goodness, and that the offspring of those principles are exclusively his, and all increase and fructification in the rational principle. Such affections as attribute to themselves a life-giving power, are, like the women who came before Solomon—harlots.

The first of these women, the real mother of the child—which child represents the church, is typical of charity, or the goodness that is in the will. The second woman represents faith, or the goodness of the truth, before its conjunction with the goodness of the will, or charity.

The latter is represented as having overlaid her child. *The intelligence of the understanding cannot of itself keep the church alive.* It must also enjoy the vivifying influence of good works.

Yet faith alone, arrogantly claims the exclusive guardianship of the church, as the real parent.

The judgment of the Lord disproves the claim.

Yet the true maternal principle of the church—good in the will, whilst laying claim to it as her own proper offspring, would rather renounce her just right of guardianship to the pretending mother, than that it should be divided by schisms and rent by animosities.

The pretending mother is pleased with the decision. She dreads the loss of character, incident to the loss of her own progeny, but is actuated by no love for the child she has spuriously appropriated; nor is she melted with compassion for the situation of its unhappy mother.

I cannot, gentlemen, conceive of a more sublime lesson for the rule of the church, than this text affords. There are times when wisdom dictates silence. If this silence is the fulfilling of the law, it will not be without instruction for the obedient. J. N. T.

MAXIM.

Politics is a science invented by Satan, whereby he might rule mankind independent of the Lord, who provided the goodness and truth of his holy word therefor.

HUMAN NATURE.

Human nature, says an eminent moral writer, appears a very deformed or very beautiful object, according to the different lights in which it is viewed. When we see men of inflamed passions, or of wicked designs, tearing one another to pieces by open violence, or undermining each other by secret treachery—when we observe base and narrow ends pursued by dishonest means, we are ashamed of our species, and our own being.

TWO QUESTIONS CONCERNING THE SABBATH.

TO THE EDITORS.

GENTLEMEN,

A constant reader would be glad to be informed, 1st, What are the obligations on *christians* for the observation of the Sabbath? And, 2d, In what manner should a *member* of the *New Church* observe the Sabbath? The cause of truth and morality can never suffer from a candid discussion: we must distinguish between the traditions of men, and the word of the Lord. O.

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ANSWER.

In reply to the first question of our correspondent, *what are the obligations of Christians, for the observation of the Sabbath?* we reply, to us, they seem many and great. Not to mention their natural obligations, or the ties they seem under, from being citizens of the world, and social creatures, I should think they are bound by *gratitude* and *love*, though there should be no express injunction, nor any thing binding on *them* in the fourth commandment.

From these principles, and in obedience to the divine call and proclamation, some of their departed brethren sabbatized in the spiritual world, (as one commissioned from heaven has told us in his True Christian Religion, n. 750, 751.) It is not therefore to be thought, the younger branch of the same family would be left at liberty, as to be under no obligations at all, to celebrate a christian Sabbath on earth, or in this natural world. If they have no immediate or direct precept for it, it is because they needed none: love and affection were in the room of this. They have, however, the *example* of their Lord and master, who made it his constant custom to commemorate the Sabbath, while he sojourned here below; and this weighs with those who are his true and genuine disciples: and has a sweet constraining force in it, as binding at least to them as any precept or command. They that serve him otherwise in the general course and tenor of their lives, (see John xii. 26.) will find and feel themselves obliged in this particular also to follow him. Such seem the obligations christians are under to keep the Sabbath.

As to the second question, *in what manner should a member of the New Church observe it?* this will depend upon who he is, and under what circumstances and situation. If he be internally so, in the real love and affection of genuine good and truth, but so tender and scrupulous as to be afraid of becoming so externally, (with respect, we mean, to outward worship and form) it becomes him perhaps to abide as he is, for a while, not going beyond the degree of his faith: in the mean time, using all proper and appointed means to get it strengthened; keeping the mind open to conviction, and dealing honestly and faithfully with himself, examining into all his motives, and secret principles of conduct; to see he does not impose upon himself, by giving way to the treacherous heart, and hearkening to false counsels, because favorable to the natural turn and bias of his mind, and to his interest and reputation in the world; or in some shape or other, to his

present temporal advantage. Aware, and on his guard against this, it seems right and reasonable he should, for a while at least, remain outwardly where he is, if he be not a minister: but if this be the case with him, and his mouth must say one thing, and his heart another, it seems best in my judgment he should honorably retreat, and sabbatize in private, unless and until he can have the privilege and opportunity of doing it orderly and more consistently in public. There is something more chaste, more open, and more faithful in this; less liable to objection, and what in the end bids fairer for the approbation both of God and of all wise and good men, as being void of even the appearance of evil and deceit.

The corruption and defection of the day he lived in, will no doubt be his just and admissible plea with the Lord of the Sabbath, when inquisition shall be made about it. We have every reason to believe so, from what he has said beforehand, that the Sabbath was made for man, and not man for the Sabbath.

Such has been, and may still be, the exigency of the times, that a tender, conscientious mind can worship no where in full freedom and satisfaction. Such will see it right and proper to keep Sabbath at home, and be at all times devoted to the Lord, in the good of uses, and of life; and no doubt remains with us, of their meeting with as favorable a reception in the spiritual and heavenly world, as any others whatever.

HINDMARSH'S LETTERS TO PRIESTLEY.

In our last number (page 527) we proposed publishing by subscription, "An interesting Theological Controversy, between the celebrated DR. PRIESTLEY and ROBERT HINDMARSH, comprising *Priestley's Letters to the Members of the New Jerusalem Church*, and *Hindmarsh's Replies in behalf of said Church;* in which are contained Irrefragible Proofs of the Sole, Supreme, and Exclusive Divinity of JESUS CHRIST, whom the Scriptures declare to be the Only God of Heaven and Earth; and of the Divine Mission of Emanuel Swedenborg, being a Defence of the New Church signified by the New Jerusalem in the Apocalypse."

The following extract from the work is offered as a specimen of the manner in which the controversy is conducted on the part of the respondent, Mr. Hindmarsh.

THE EXTRACT.

To prevent the imputation of unfair conduct in misrepresenting any of your assertions, and that every reader may judge of the propriety or impropriety of my answers, I think the most candid, as well as most just mode of procedure, will be, first to state your own words, and then to make my remarks.

In page xii. of your preface you observe as follows: "To many persons it will appear not a little extraordinary, that a scheme of religion so visionary, and so destitute of all rational evidence, as that of Baron Swedenborg, should be so firmly believed by such num-

bers of persons of unquestionable good sense, and the most upright intentions; and some may be disposed to say, that *christianity itself might have had no better an origin.* There is nothing, however, so improbable in itself, but what persons of a certain turn of mind may *not* be pre-disposed to believe. And they who already believe the inspiration of some persons, will easily admit that of others, who, in their idea, carry on the same scheme, or one similar to it. *Thus the miracles of the popish saints were received without much difficulty, after those of the apostles and primitive christians.* Any person of reputable character, and not apparently insane, gravely and repeatedly asserting his inspiration, and his intercourse with God or angels, and advancing nothing contrary, or supposed to be contrary, to what other acknowledged prophets had advanced before him, will be believed by some; and the credit of these may in time be the means of procuring him credit with others. And thus it appears to me, that credit was acquired to the pretentions of Mahomet, and has been to those of Baron Swedenborg."

In reply to the above, I shall take the liberty to offer a few reflections as they occur. In the first place then, if, as you acknowledge, "such numbers of persons of unquestionable good sense, and the most upright intentions," do actually and firmly believe the testimony of Baron Swedenborg; this is certainly a strong presumption that they can see a *reasonableness* in his assertions, as well as a manifest *agreement with divine revelation* in all the doctrines of the New Church, which by your own confession you have neither eyes nor understanding to discern.

But, sir, I do not know how to reconcile your mode of accounting for our embracing the doctrines of Baron Swedenborg, page xiii, with your polite assertions in page xii. You first say we are men of "*unquestionable good sense,*" and in the very next page pass us off as a set of the *weakest enthusiasts* in the world, who are prepared to give credit to any idle tale, provided it be but gravely and repeatedly asserted. One would imagine, that no person possessed of good sense, or in other words, of a sound understanding and solid judgment, (as you allow some of the members of the New Church to be) would suffer himself to be deluded, either by the predisposition of his own mind, or the grave and repeated assertions of another, into such a visionary scheme as you suppose ours to be, unless he saw it had its basis in truth, and was capable of being supported by rational evidence, as well as by the acknowledged oracles of divine revelation. Still less is it to be supposed, that whole societies and communities of men would embrace the doctrines of the New Jerusalem, (and that too even in opposition to former prejudices instilled into them from infancy by education and example) unless they perceived in them an internal evidence of their own truth, and felt the firmness of the ground on which they stand.

There seems to be something very singular in the observation you make, when you say, that "some may be disposed to say, that *christianity itself might have had no better an origin,*" than the system of religion which is now beginning to dawn upon the earth, under the name of the *New Church* or *New Jerusalem.* You do not surely mean to insinuate your *doubts* concerning the truth of the christian religion.

by saying so? Indeed, sir, one would be almost ready to conclude as much, particularly as you add, "They who already believe the inspiration of some persons, will easily admit that of others, who, in their idea, carry on the *same scheme*, or one *similar to it*. Thus the miracles of the popish saints were received *without much difficulty, after those of the apostles and primitive christians*." This certainly amounts (at least in my view) to the same thing, as if you had in plain terms said, "the miracles of the popish saints would never have received any credit, unless men had been *weak enough* first to believe those of the apostles and primitive christians." It also, I think, fairly implies, that as you yourself have too much sense to believe the popish miracles, so you do not acknowledge those of the apostles: for the one, you seem to say, is a natural consequence of the other. I do not wish to press you too hard on this point: I rather hope I may have misapprehended your meaning. But really, sir, I could not help making these reflections in my own mind, while I was reading the above, and various other passages in your letters.

As to the insinuation that the pretensions of Baron Swedenborg are no better than those of Mahomet, merely because he did not support them by miracles, if it proves any thing, it proves too much; for on this ground you will find yourself put to the necessity of denying the divine mission of many of the prophets, as well as of John the Baptist. What miracle, let me ask, did Joel, Amos, Obadiah, Micah, Nahum, Habakuk, Zephania, or Haggai, with several others whom I could name, perform, in order to convince the people that they were the true messengers of Jehovah? Not a single one that I know of. Will you therefore infer, that they were impostors, because they did not come with miracles in their hands? Had you lived in their day, you might with as good reason have objected to their *single* testimony of their own divine mission, as you now do to that of Baron Swedenborg. With equal propriety you might have said to Jonah, when he was proclaiming the destruction of Nineveh, "unless you will convince me by a miracle, that you are sent of God, I will not believe a word you say." Had the Ninevites reasoned in this manner, in all probability they would not have lived to lament their folly.

Again, what miracle did John the Baptist do, to convince the Jews that he was *more than a prophet*, as being the immediate forerunner of our Lord? If, as you say, p. 8, "the *only proper evidence* of a divine commission is doing something that God alone could enable a man to do," (meaning a miracle) how happened it, that John, whose commission and character were more dignified, than those of any former prophets, did not display the necessary requisites for commanding the public attention? If to gain credit *simply as a prophet*, it is indispensably necessary to work a miracle; what may we not expect from him who comes to us as *more than a prophet?* John the Baptist, however, performed no miracle as a proof of his mission, and yet he was pronounced by the Lord himself to be greater than Moses, or any of the prophets, notwithstanding all the miracles which they performed. In proof of these assertions, I shall just beg leave to transcribe the following passage from Matthew. Speaking of John the Baptist, Jesus says, "what went ye out to see? a prophet? yea, I say unto you, and *more than a prophet*. Among them that are born

of women, there hath not risen a greater than John the Baptist," Matt. xi. 9, 11. And in John x. 41, 42, it is said, "*John did no miracle;* but all things that John spake of this man, (Jesus) were true. And many believed on him there." The truth is, rational evidence is *stronger* than any miracle, because it reaches the *understanding*, which no miracle ever did, or can do. I am therefore surprised, how any man, that calls himself a *lover* of truth, and a *searcher* after truth, can yet *turn his back* on truth, together with sound reason, the *proper evidence* of truth, and call out for a miracle!

Having seen that several of the prophets gave no proofs of their divine mission by working miracles, and that their testimony in many cases is admitted merely on their own bare assertions; let us now inquire whether it has been the general custom of mankind to give implicit credit to those who had the power of working miracles; and after viewing the effects naturally produced by them on the human mind, together with their real uses and design, we shall be the better prepared to take into consideration the divine mission of Baron Swedenborg.

In page 8, you say, "When Moses was appointed by God to carry a message to his nation, and to the king of Egypt, he naturally said, Exod. iv. 1, *But behold they will not believe me, nor hearken unto my voice; for they will say, the Lord hath not appeared unto thee.* In answer to this, God bade him throw down the rod that was in his hand, when it was instantly changed into a serpent, and he was ordered to show the same sign to his countrymen, and to Pharaoh, iv. v, *that they may believe that the Lord God of their fathers, the God of Abraham, Isaac, and Jacob, hath appeared unto thee.* Accordingly he did exhibit this sign, and by this means satisfied them, that God had sent him."

It is true that the Lord enabled Moses to perform many miracles before his countrymen, in order to convince them that God had sent him. But that this conviction of theirs was a mere *superficial impression* upon their outward senses, and carried with it nothing of *rational evidence* to their understandings, is plain from almost every part of their history. As soon as ever they had fairly escaped from the Egyptians, and were got into the wilderness, *the people absolutely murmured against Moses and Aaron* who had performed the miracles, and thereby brought them into a situation where they dreaded being destroyed by hunger and thirst. See Exod. xv. 24. chap. xvi. 2, 3. They even accused Moses of a design and intention to kill them, and were on that account just on the point of stoning him to death, Exod. xvi. 4. If the miracles, which Moses and Aaron performed, had really operated upon their minds a full and rational conviction that they were sent by God, how is it possible they could so soon forget them, notwithstanding their greatness and frequency? The truth is, they only believed (or rather, were *compelled* against their wills to acknowledge) the miracles for the moment, while they were present before their *senses*. How else are we to account for their successively and almost continually rebelling against Jehovah, in whose name all the miracles were performed?

It was from a principle of selfishness and fear only, that they followed Moses out of Egypt and through the wilderness; *selfishness*, because they expected at last to arrive in a land of plenty; and *fear*,

lest they should be destroyed by that power which had so wonderfully manifested itself in the miracles. But no sooner did this fear subside in consequence of their temporary cessation, than they returned to the natural hardness of their hearts, and fell into the grossest species of idolatry, namely, that of worshipping a molten calf, the work of their own hands; and what is singular, even Aaron, who had himself performed the miracles, joined with the people who were witnesses of them, in ascribing all the power to the calf, and saying, "*These be thy gods, O Israel, which brought thee up out of the land of Egypt*," Exod. xxxii. 4. Nothing then can be produced as a more plain and undeniable fact, than that the miracles which were performed before the children of Israel, were considered by them as a downright act of *compulsive authority*; and that the conviction arising from them was a mere *superficial impression* upon their *outward senses*, and carried with it nothing of *rational evidence* to their *understandings*.

But if I understand you right, you say, page 9, that Moses satisfied Pharaoh, as well as his countrymen, by the change of his rod into a serpent, that God had sent him. This, however, was not the case; for, Exod. vii. 8 to 13, Jehovah said unto Moses and Aaron, when Pharaoh shall speak unto you, saying, *show a miracle for you*; then thou shalt say unto Aaron, take the rod, and cast it before Pharaoh, and it shall become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so, as Jehovah had commanded. And Aaron cast down his rod before Pharaoh, and before his servants; and it became a serpent. But Jehovah hardened Pharaoh's heart, that *he hearkened not unto them*." Your assertion, therefore, that the sign which Moses exhibited before Pharaoh, "satisfied him that God had sent him," is in direct opposition to the plain matter of fact. Pharaoh saw with unconcern the miracle of the rod being turned into a serpent; for "the magicians of Egypt did in like manner with their inchantments." So that he could not tell by that sign alone, whether he was sent by *God*, or by the *devil*. Neither was he convinced of the divine mission of Moses and Aaron, by their smiting the waters, and turning them into blood; for "the magicians of Egypt did so with their inchantments." So, after the plague of the frogs, which the magicians likewise produced, Pharaoh "hardened his heart, and hearkened not unto them." Nay, even on the dust of the earth being turned into lice, (which was a miracle that baffled the skill of the magicians, for "with all their inchantments they could not bring forth lice") still "Pharaoh's heart was hardened, and he hearkened not unto them." It was the same with the plague of flies, the murrain, the boils, the hail and fire, the locusts, and the thick darkness; for he would not let the Israelites go, till he was absolutely compelled to do so, by the slaying of the first-born: and last of all, he pursued them, till he, with all his host, was drowned in the Red Sea. Now as you have, in page 2, expressly renounced any faith in the *calvinistic* plan, you cannot with any propriety avail yourself of that system, by saying, that Pharaoh's unbelief was not chargeable on him, but on Jehovah, who had previously hardened his heart, on purpose that *he should not let the people go*, Deut. iv. 21.

By way of digression, I will here put a question to you. If you can answer it, well; if not, then acknowledge fairly and openly, that

there are mysteries in the holy word of the Lord, of which you are entirely ignorant, and which can only be understood by a knowledge of its spiritual sense. The question I have to propound is this, How and why was it, that the magicians, as well as Moses and Aaron, could turn their rods into serpents, and all the waters of Egypt into blood, and bring up frogs upon the land, *and yet could not, with all their inchantments and mighty powers, produce lice?* See Exodus, chap. vii. and viii. You cannot surely say, that it is a greater miracle to produce lice than to bring forth frogs, and to turn rods into serpents, and rivers of water into blood? Still less, I apprehend, will you venture to assert, as your most serious and deliberate judgment, that the production of lice is in itself a more rational and satisfactory proof of a *divine* mission, or more *worthy of the great Jehovah*, than the miraculous conversion of all the rivers, ponds, and pools of water in Egypt, into blood. According to the literal and obvious sense of the passage, however, by which you say you must in other cases be guided, it would appear that *such a miracle* is really greater, and more worthy of God. But how and why it is, remains for you to explain.

To return. You say, page 9, "Our Saviour did not expect to be believed upon his own word, when he declared that God had sent him; but said, John v. 36, "The works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me;" and we find that this was the circumstance that *convinced the Jews that he was a real prophet.*" Immediately after which you quote, as a proof of your assertion, the words of Nicodemus to Jesus, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles which thou doest, except God be with him," John iii. 2. These passages, you seem to think, establish your position, That miracles are more effectual in procuring credit to the divine mission of a prophet, than any other means. In this, however, you are again most egregiously mistaken. The Jews in general were *not convinced* by any or all the miracles which Jesus performed, that he was a real prophet, much less that he was the true Messiah, or Son of God. Of this they are standing proofs against your hypothesis to the present day. It is not even true, that Nicodemus believed the testimony of Jesus, although you have brought his own words in support of your doctrine; for in verse 11 of the same chapter our Lord in express terms tells him, "*Ye receive not our witness.*"

But why do you take upon you to say, that "our Saviour *did not expect* to be believed *upon his own word*," but on account of his works only? The evangelist John says, chap. iv. 41, that "*many believed, because of his own word.*" And the Lord himself says, "He that heareth *my word*, and *believeth* on him that sent me, hath everlasting life," John v. 24. "He that receiveth not *my words*, hath one that judgeth him," John xii. 48. Again, it is said, "*As he spake these words, many believed on him*," John viii. 30. Was this *unexpected* by the Lord? No, truly; "for Jesus *knew from the beginning* who they were that believed not," John vi. 64. And besides, "the *words* that he spake, are *spirit*, and are *life*," verse 63. It is very clear, then, that the Lord called the attention of the people more to *his*

words than to *his works;* the reason of which was, because his words were calculated to inform, instruct, and convince the understanding, in a more effectual manner than the most miraculous of his works. When he found they would not hearken to his words, he then referred them to his works: "*Though ye believe not me,* (says he) *believe the works,*" John x. 38. "Believe me, that I am in the Father, and the Father in me; *or else* believe me *for the very works' sake,*" John xiv. 11.

That the Jews in general did not acknowledge Jesus to be a real prophet, and sent of God, notwithstanding all the miracles he performed, is easily proved by the following passages in the gospels.

1. After Jesus had cast out the devils, and permitted them to enter into the herd of swine, "the *whole city* came out to meet Jesus, and when they saw him, they besought him that he would *depart out of their coasts,*" Matt. viii. 34. Mark v. 17. Luke viii. 37. If they had believed him to be a true prophet, it is probable they would rather have besought him to dwell amongst them, than to depart from them.

2. When Jesus healed the man with the withered hand, "the pharisees went out, and held a council *against him,* how they might *destroy him,*" Matt. xii. 14. Mark iii. 6. Luke vi. 11. Would they have done so, if that miracle had convinced them he was a prophet, and sent of God?

3. Again, when Jesus healed a blind and dumb man, who was possessed of a devil, "the pharisees said, This fellow doth not cast out devils, *but by Beelzebub, the prince of the devils,*" Matt. xii. 24. Mark iii. 22. Luke xi. 15. Here the pharisees were so far from acknowledging the *divine* mission of Jesus on account of this miraculous cure, that they even ascribed it to the power of the *devil!*

4. Again, when Jesus returned into his own country, and the people saw his "*mighty works,* they were *offended in him.* And he did not many mighty works there, *because of their unbelief,*" Matt. xiii. 37, 38. Mark vi. 3. 5. But according to your doctrine, sir, their *unbelief* ought to have been the *very reason* why he should have done mighty works, if he wished to convince them that he was a prophet; for it is certainly unnecessary, and even absurd, to work a miracle in order to convince a man that *already believes.*

5. When Jesus healed the woman who had an infirmity eighteen years, "the ruler of the synagogue answered *with indignation,* because he had healed on the Sabbath-day," Luke xiii. 14. Thus we see a superstitious prejudice in favor of the Jewish Sabbath, so blinded the eyes of the chief ruler of the synagogue, that he could discern no traces of a divine hand in this extraordinary cure.

6. Although Jesus healed the high priest's servant's ear, in the presence of those who came to apprehend him, yet so far was this miracle from convincing them of his divine mission, that they immediately "*took him,* and *led him,* and *brought him into the high priest's house,* &c. Luke xxii. 54.

7. Jesus performed a miracle on the Sabbath day, by healing an impotent man; "and *therefore* did the Jews *persecute him,* and sought to *slay him.*" And when Jesus thereupon took occasion to inform them, that his miracles were performed by the Father and himself

conjointly, "the Jews sought *the more to kill him*, not only because he had broken the Sabbath, but because he said also, that God was his father, making himself equal with God," John v. 16, 17, 18.

8. On Jesus raising Lazarus from the dead, many of the Jews who were present, and saw that extraordinary miracle, believed, indeed, on him; but some of them, it appears, did not; for they went their ways to the pharisees, and told them what things Jesus had done. And the chief priests and the pharisees convened a council, to consult how they might *put him to death, for working so many miracles.* See John xi. 45 to 57. Nay, the chief priests were so hardened and incensed, that they even sought to *put Lazarus also to death*, although he had just been so miraculously raised from the grave, John xii. 10.

9. Notwithstanding all the miracles which Jesus performed before the Jews, it is said in Luke xxiii. 1, 2, that "the *whole multitude* of them arose, and led him unto Pilate, and began to *accuse him.*" Pilate, however, remonstrated with them; and declaring that he found no fault in him, proposed to set him free. But "*they all* say unto him, Let him be *crucified*, Matt. xxvii. 22. Luke informs us, they cried out *all at once*, saying, Away with this man, *crucify him, crucify him*," Luke xxiii. 18. 21.

10. Lastly, As a plain and positive proof, that the Jews, in general, did not believe on Jesus, nor acknowledge him as a real prophet, and divinely commissioned, it is expressly said, John xii. 37, "But though he had done so many miracles before them, *yet they believed not on him.*"

It is true, indeed, there are various passages to be found in the gospels, which inform us, that great multitudes followed and caressed him after they had seen his miracles: but it is very evident from our Lord's own declaration concerning such persons, that they followed him, not so much from any conviction of his divine mission, wrought in their minds by the miracles which he performed, as from a principle of low and gross sensuality; for he says in plain terms, "Verily, verily, I say unto you, Ye seek me, *not because ye saw the miracles*, but *because ye did eat of the loaves, and were filled*," John vi. 26.

Agreeable hereto, it is observed in John ii. 23, 24, that although "many believed in his name, when they saw the miracles which he did," yet "Jesus did not commit himself unto them, *because he knew all men*;" plainly implying, that the faith which is founded merely on miracles, is not the true and genuine faith which the Lord wishes to establish, because it resides only in the external man, and enters not into the internal, so as to form the *rational christian.*

Miracles then avail nothing towards a rational and permanent conviction of the truth. This is likewise particularly evident in the case of the poor cripple at Lystra, who was miraculously cured by Paul. "When the people saw what Paul had done, they lifted up their voices, saying, The gods are come down to us in the likeness of men;" and they immediately prepared to pay him divine honors, Acts xiv. 8 to 18. But in the very next verse we are informed, that "there came thither certain Jews from Antioch and Iconium, who persuaded the people, and *having stoned Paul, drew him out of the city, supposing he had been dead.*"

ELEGANT EXTRACT.

THE ANGRY MAN.

Every eye is directed to him—every voice hushed to silence in his presence; even children will leave off their gambols as he passes, and gaze after him more eagerly than the gaudiest equipage. The wild tossings of despair, the gnashing of hatred and revenge, the yearnings of affection, and the softened mein of love—all that language of the agitated soul, which every age and nation understand, is never addressed to the dull nor inattentive.

It is not merely under the violent agitation of passions, that man so rouses and interests us; even the smallest indications of an unquiet mind, the restless eye, the muttering lip, the half-checked exclamation, and the hasty start, will set our attention as anxiously upon the watch, as the first distant flashes of a gathering storm. When some great explosion of passion bursts forth, and some consequent catastrophe happens, if we are at all acquainted with the unhappy perpetrator, how minutely will we endeavor to remember every circumstance of his past behaviour! and with what avidity will we seize upon every recollected word or gesture, that is in the smallest degree indicative of the supposed state of his mind, at the time when they took place. If we are not acquainted with him, how eagerly will we listen to similar recollections from another! Let us understand, from observation or report, that any person harbors in his breast, concealed from the world's eye, some powerful rankling passion of what kind soever it may be, we will observe every word, every motion, every look, nay, even the distant gait of such a man, with a constancy and attention bestowed upon no other. Nay, should we meet him unexpectedly on our way, a feeling will pass across our minds as though we found ourselves in the neighborhood of some secret and fearful thing. If invisible, would we not follow him into his lonely haunts, into his closet, into the midnight silence of his chamber? There is, perhaps, no employment which the human mind will with so much avidity pursue, as the discovery of concealed passion, as the tracing the varieties and progress of a perturbed soul.

BOHAN UPAS, OR POISON TREE OF JAVA.

At a late meeting of the Royal Society of London, the translation of a paper by M. Delille was read describing the real nature and properties of the Bohan Upas, or poison tree of Java. The author, a French physician, and a member of the National Institute of Egypt, transmitted this paper from the East-Indies to the Royal Society, by an English lady. The botanical account of the plant in question, he received from one of the French naturalists who accompanied captain Baudin, and who resided some time in Java, where he visited the interior of the country, and with much difficulty prevailed on the natives to show him the different poison plants, which they carefully conceal, for the purpose of using them in war. Hence the many fabulous accounts that have been circulated respecting the fatal influ-

ence of the Upas; which in the language of the Javanese signifies vegetable poison, and is applied only to the juice of the Bohan tree, and another plant with a twisted stem. The former is a large tree, which the writer considers as a new genus; the latter, yielding an equally powerful poison, is of the woodbine family. The Upas, or juice, is extracted by an incision made in the bark by a knife, and being carefully collected, is preserved by the natives to be employed in their wars. As to its diffusing noxious effluvia in the atmosphere, and destroying vegetation to a considerable distance around it, the absurdity of these stories is sufficiently exposed by the fact, that the climbing species requires the support of other plants to attain its usual growth. Dr. Delille made several experiments with the Upas on dogs and cats. An incision was made in the thigh of a dog, into which were dropped eight grains of the juice. The dog soon began to vomit, and continued vomiting at intervals till he became convulsed, and died in twenty minutes. Six grains were put into the thigh of another, which was seized with the same symptoms, and died in fifteen minutes. A cat was treated in like manner, but the effects were more powerful and speedy; she expired in a few minutes. The author also made several experiments on the effects of this poison when applied internally. A grain and a half being introduced into the stomach of a dog, produced only a slight purging. To another were given four grains, which in about four hours produced the same effect, together with vomiting, and the dog died in the course of half a day. On examining the bodies of these animals after death, no very extraordinary appearances were discovered; the ventricles of the heart were full of blood, and some slight traces of inflammation appeared in the stomach; but the derangement was not so great as might have been expected from such a violent and sudden death. From this circumstance the author concluded, that the absorbents had transmitted the poison to the nerves of the stomach, and that this peculiar species of vegetable poison acts exclusively on the nerves.

PROCESS FOR MAKING SYRUP OF INDIAN CORN.

In a report made to the Society of Sciences, Letters, and Arts, of Montpellier, M. Figuier announces that, to proceed to the manufacture of the syrup of Indian corn, M. de Lapanousse saturates the acids which the juice of the cornstalk contains, and coagulates the vegeto-animal matter that it encloses. The author employs alternately clay, pearlashes, and lime; his experiments have inclined to give the preference to this last substance, and in the proportion of 2 ounces to 100 pounds of juice. The quantity of juice that the cornstalk have yielded him is from 45 to 50 per cent.; and this quantity of juice has furnished him from 9 1-2 to 10 pounds of syrup well boiled. He afterwards compared the produce of the sweet juice of the sugar-cane cultivated in America, with that of the Indian corn cultivated in his department. The result is, that the sugar-cane furnishes a double quantity of it; but in the time necessary for the sugar-cane to arrive at its maturity, one can gather three crops of Indian corn, because the sugar-cane remains in the ground from fifteen to twenty months, whilst the Indian corn remains in it only three or four. This

calculation gives the advantage to the Indian corn. One cannot too much encourage researches, the inevitable result of which will be to cause all the substances subjected to them to be better known.

MY FATHER IS AT THE HELM.

Behold yon ship by storms and tempests driven,
Rocking and reeling o'er the vast profound,
While angry ocean's surges dash towards heaven,
And horror and dread ruin rage around.

The heart-sunk mariners, appall'd, aghast,
Now here, now there in wild confusion flee,
Despairing to survive the furious blast,
Their graves expect to be the billowy sea.

Gone e'en the hope of hope, one of the crew,
His eye-balls glaring with distraction wild,
Flies to the cabin; instant met his view,
Playing, and perfectly compos'd, a child!

"We're lost! all lost! art not afraid?" he cries,
"E'en now the swelling seas the ship o'erwhelm!"
With sweet composure, "No," the child replies,
"I'm not afraid, *my father's at the helm.*"

So on the ocean of this mortal life,
Where fiercest storms of sin and passion rage;
Where reason, truth, and error are at strife,
And powers of darkness the dread contest wage:

Where tempests of affliction ever rise,
And clouds of gloomy sadness ever roll:
Where suffering virtue in prostration lies,
And floods of sorrow seem to sink the soul:

The real christian can the scene survey,
Though pending ruin threaten to o'erwhelm;
And, in his God confiding, calmly say,
"Why should I fear—*my father's at the helm.*"

SONG OF PEACE.

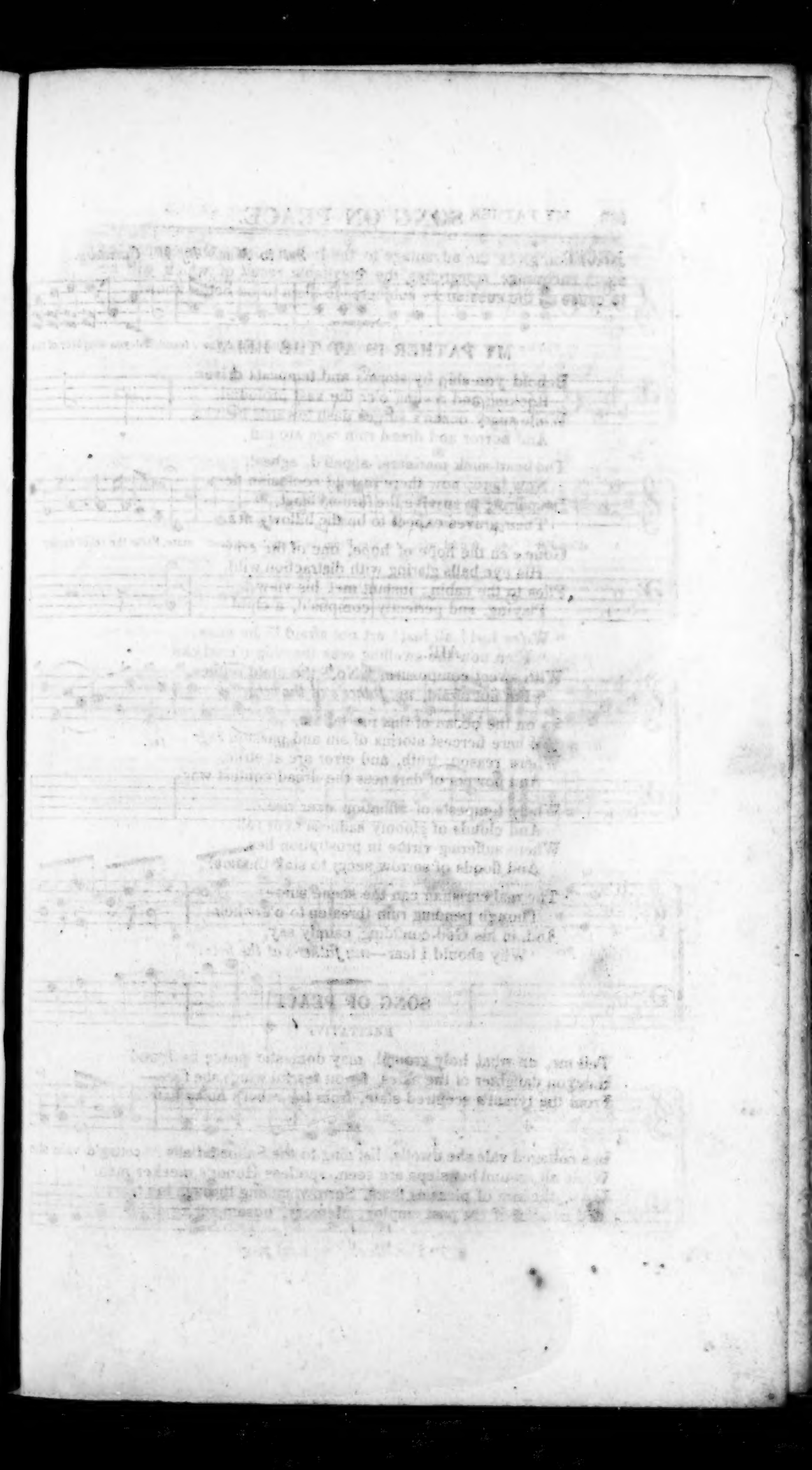
RECITATIVE.

Tell me, on what holy ground, may domestic peace be found:
Halcyon daughter of the skies, far on fearful wings she flies—
From the tyrant's sceptred state, from the rebel's noisy hate.

AIR.

In a cottaged vale she dwells, list'ning to the Sabbath bells;
While all around her steps are seen, spotless Honor's meeker mein:
Love, the sire of pleasing fears, Sorrow smiling through her tears;
And mindful of the past employ, Memory, bosom-spring of joy.

☞ *For Music, see next page.*



SONG ON PEACE.

RECIT. *Set to Music by W. Carnaby.*

Tell me on what ho - ly ground, May do - mestic peace be found, Halcyon daughter of the
skies, Far on fearful wing she flies, From the tyrant's sceptred state, From the rebel's noisy
AIR.
hate. for.
pia.
for.
pia.
for.
In a cottag'd vale she

pia.
dwells, list'ning to the sabbath bells.
In a cottag'd
pia.
vale she dwells, List'n - ing to the sabbath bells.
While all a - round her steps are seen spot - - less
pia.
hon - or's meek - - er mein, While all a - - round her steps are seen, spotless honor's meeker mien.

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